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Ever brought to this city, embracing all the new, beautiful and most stylish colors in Neckties and Scarfs for the Summer Season.

Men's Colored Balbriggan Hose, with Embroidered Silk clocks; Scarlet and Blue Silk Hose; Fancy Colored Half Hose; Striped Cotton Half Hose and Merino Half Hose. Men's and Boys' Suspenders and Fine Braces, in all styles and Colors. Men's and Boys' White Dress and Colored Shirts, Superior Cheviot Shirts, and Blue Flannel Neglige Shirts. Men's and Boys' Summer Underwear in Merino and India Gauze. Men's and Boys' Colored Lisle Thread and Kid Gloves, for Summer Wear. Men's and Boys' Vulcanized Rubber Braces, and a large stock of fine Silk, French Linen ond Cambric Handkerchiefs. Men's and Boys' Latest Styles Fine Linen and Paper Collars and Cuffs.

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No. 12 EAST KING STREET.

LANCASTER, PENN'A.

LANCASTER, PA., TUESDAY, JUNE 8, 1880

1880. 1880.

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Made to order for Men and Boys in the prevail-ing Styles, and satisfaction guaranteed. Also, Ready-Made Clothing!

AND ALL KINDS OF

RATHVON & FISHER'S Practical Tailoring Establishment, frequent mention of the tribe. In 1705

101 NORTH QUEEN STREET.

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Tailoring Establishment, MONDAY, APRIL 5.

Having just returned from the New York Woolen Market, I am now prepared to exhibit one of the Best Selected Stocks of

WOOLENS

Spring and Summer Trade,

ENGLISH, FRENCH

AMERICAN FABRICS,

in all the Leading Styles. Prices as low as the lowest, and all goods warranted as represented, at

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24 CENTRE SQUARE.

We have for sale for the coming seasons an mmense Stock of

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STYLISH DESIGNS.

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AT A REDUCTION To close out stock for the season, at BURSK'S.

CHOICE MAPLE SUGAR BURSK'S.

Lancaster Entelligencer.

TUESDAY EVENING, JUNE 8, 1880.

LO! THE POOR INDIAN. A BLOODY PAGE IN PENNSYLVANIA'S . EARLY HISTORY.

The "Paxton Boys" and Their Terribie Crime-Graphic Sketch of a Wanton

THE CONESTOGA INDIANS.

Some Account of an Intelligent Tribe of Aborigines—Their Peaceable and Hon-orable Traits of Character, Friend-ship for the English and Ruth-less Murder at the Hands of White Savages.

The Conestoga Massacre.

H. H. in the N. Y. Independent. When the English first entered Pennsylvania, messengers from the Conestoga Indians met them, bidding them welcome FURNISHING GOODS and bringing gifts of corn and venison and skins. The whole tribe entered into a treaty of friendship with William Penn, which was to last "as long as the sun should shine, or the waters run into the rivers."

The records of Pennsylvania history in the beginning of the 18th century contain the governor sent the secretary of his council, with a delegation of ten men, to hold an interview with them at Conestoga, for purposes of mutual understanding and confidence. And in that same year Thomas Chalkley, a famous Quaker preacher, while sojourning among the Maryland Quakers, was suddenly seized with so great a "concern" to visit these Indians that he laid the matter before the elders at the Nottingham meeting; and, the idea being "promoted" by the elders, he set off with an interpreter and a party of fourteen to make the journey. He says: "We traveled through the woods about fifty miles, carrying our pro-visions with us; and on the journey sat down by a river and spread our food on the grass, and refreshed ourselves and horses, and then went on cheerfully and with good will and much love to the poor Indians. And when we came, they received us kindly, treating civilly in their way. We treated about having a meeting with them in a religious way; upon which they called a council, in which they were very gave, and spoke, one after another, without any great heat or jarring. Some of the most esteemed of their women speak

in their councils,' When asked why they suffered the won.ca to speak, they replied that "some was said that they had not for many years done anything without the advice of cer-Ever brought to this city. None but the very best of always present at their councils. The interpreter said that she was an empress. and that they gave much heed to what she said. This wise queen of Conestoga looked with great favor on the Quakers, the interpreter said, because they "did not come to buy or sell or get gain;" but came "in love and respect" to them, "and desired their well-doing, both here and hereafter. Two nations at this time were represented in this Conestoga bandthe Senecas and the Shawaneese.

The next year the governor himself, anxious to preserve their inalienable good will and to prevent their being seduced by emissaries from the French, went himself to visit them. On this occasion one of the chiefs made a speech, still preserved in the old records, which contains this passage : ' Father, we love quiet; we suffer the mouse to play; when the woods are rus-tled by the wind we fear not; when the leaves are disturbed in ambush we are uneasy; when a cloud obscures your brilliant sun our eyes feel dim; but when the rays appear they give great heat to the body and joy to the heart. Treachery darkens the chain of friendship; but the truth makes it brighter than ever. This is the

A few years later, a Swedish missionary visited them and preached them a sermon on original sin and the necessity of a medi-ator. When he had finished, an Indian chief arose and replied to him; both discourses being given through an interpre-ter. The Swede is said to have been so impressed with the Indian's reasoning that after returning to Sweden, he wrote out his own sermon and the Indian's reply in

the best Latin at his command, and dedicated the documents to the University of Upsal, respectfully requesting them to furnish him with some arguments strong enough to confute the strong reasonings

"Our forefathers," said the chief,
were under a strong persuasion (as we are) that those who act well in this life will be rewarded in the next according to the degrees of their virtues. And, on the ether hand, that those who behave wickedly here will undergo such punishments hereafter as were proportionate to the crimes they were guilty of. This has been constantly and invariably received and acknowledged for a truth through every successive generation of our ancestors. It could not, then, have taken its rise from fable; for human fiction, however artfully and plausibly contrived, can never gain credit long among people where free in-quiry is allowed, which was never denied y our ancestors * Now we desire to propose some questions. Does he belive that our forefathers, men eminent for their piety, constant and warm in their pursuit of virtue, hoping

thereby to merit eternal happiness, were all damned? Does he think that we who are zealous imitators in good works, and influenced by the same motives as we are, earnestly endeavoring with the greatest circumspection to tread the path of integrity, are in a state of damnation? If that be his sentiment, it is surely as impious as it is bold and daring * * *

Let us suppose that some heinous crimes were committed by some of our ancestors, like to that we are told of another race f people. In such a case God would certainly punish the criminal, but would never involve us that are innocent in the guilt. Those who think otherwise must make the Almighty a very whimsical evil-natured being. * * Once more. Are the Christians more virtuous, or, rather, are they not more vicious than we are? If so, how came it to pass that they are the objects of God's beneficence, while we are neglected? Does he daily confer his favors without reason and with so

their doctrine by the badness of their It is plain that the Indian chief's speech has been very much Latinized in the good proached being a true presentation of what he said, it is wonderful indeed.

The magistrates of Lancau

morals than we are; and we judge from

entertained at "Captain Civility's cabin." | the place. The governor of Pennsylvania When he left them, he desired them to give his "very kind love and the love of all our people to your kings and to all their liege subjects in the province," to make a process of the province, the province of the province and the province of the province Philadelphia, saying "we can provide better for you and make you more welcome. People always receive their friends best at their own homes." He then took out a like in derision. Two weeks later they coronation medal of the king, and present- assembled again, fifty strong, rode to Lan-

forget these things, but keep this treaty between us in perpetual remembrance, I no protection nigh, nor could possibly here deliver to you a picture in gold, bear- escape, and being without the least weapon of defense, they divided their little famiing the image of my great master, the king of all the English. And when you return home, I charge you to deliver this peace into the hands of the first man or greatest chief of all the Five Nations, whom you call Kannygooah, to be laid up and kept as a token to our children's children that an entire and lasting friendship is now established forever between the English in this

country and the great Five Nations." At this time the village of Conestoga was described as lying "about seventy miles west of Philadelphia. The land thereabout being exceedingly rich, it is now surrounded with divers fine plantation and farms, where they raise quanti-ties of wheat, barley, flax and hemp, with-

out the help of any dung." The next year, also, was marked by a council of great significance at Conestoga. In the spring of this year an Indian called Saanteenee had been killed by two white men, brothers, named Cartlege. At this time it was not only politic, but necessary for the English to keep on good terms with as many Indians as possible. Therefore, the old record says "policy and justice required a rigid inquiry" into this affair and the infliction of "exemplary punish-

Accordingly, the Cartledges were ar-rested and confined in Philadelphia, and the high sheriff of Chester county went, with two influential men of the province, to Conestoga, to confer with the Indians as to what should be done with them. The Indians were unwilling to decide the matter without advice from the Five Nations, to whom they owed allegiance. A swift runner (Satcheecho) was therefore sent northward with the news of the occurrence; and the governor, with two of his council, went to Albany to hear what the Five Nations had to say about it. What an inconceivable spectacle to us to-day! The governments of Pennsylvania and Street, toward the jail, which enticed me New York so fully recognizing an Indian and other lads to follow them. At about to be a "person," and his murder a thing to be anxiously and swiftly atoned for, if from twenty-five to thirty men, well mount-

fifty years lie between this murder ot Saanteenee in Conestoga and the murder what a horrid sight presented itself to my of Big Snake at Fort Reno, Indian Terri- view. Near the back door of the prison tory, in 1880. Verily, policy has kept a lay an old Indian and his squaw, particularge assortment of spectacles for justice larly well known and esteemed by the peoto look through in a surprising short ple of the town, on account of his placed space of time.

On the decision of the king and chiefs of the Five Nations hung the fate of the murderers. Doubtless, the brothers Cartedge made up their minds to die. The known principles of the Indians in the matter of avenging injuries certainly left them little room for hope. But, no! The Fve Nations took a different view. They 'desired that the Cartledges should not suffer death; and the affair was at length amicably settled," says the old record. "One life," said the king, "on this occa-sion, is enough to be lost. There should

not two die.' This was in 1722. In 1763 there were only twenty of these Conestoga Indians left-seven men, five women and eight children. They were still living in their village on the Shawnee Creek, their lands being assured to them by manorial gift; but they were miserably poor, earned by making brooms, baskets, and wooden bowls, a part of their living and begged the rest. They were wholly peaceable and unoffending, friendly to their white neighbors, and pitifully clinging and affectionate, naming their children after whites who were kind to them, and striving in every

way to show their gratitude and good will. Upon this little community a band of white men, said by some of the old records to be "Presbyterians," from Paxton, made an attack at daybreak on the 14th of December. They found only six of the Indians at home—three men, two women and a boy. The rest were away, either at work for the white farmers or selling their little wares. "These poor, defenseless creatures were immediately fired upon, stabbed and hatcheted to death. The good Shebaes, among the rest, cut to pieces in his bed. All of them were scalped and otherwise horribly mangled. Then their huts were set on fire and most

of them burnt down." sidering his education; being naturally of

a most kind, benevolent temper." From a manuscript journal kept at the time, and belonging to the great granddaughter of Robert Barber, the first settler in Lancaster county, are gathered the few details known of this massacre. Some of the murderers went directly from the scene of their crime to Mr. Barber's house." They were strangers to him; but with the hospitality of those days, he made a fire for them and sat refreshments before

"While they warmed themselves they inquired why the Indians were suffered to live peaceably here. Mr. Barber said they were entirely inoffensive, living on their own lands and injuring no one. They asked what would be the consequence if they were all destroyed. Mr. Barber said he thought they would be as liable to punishment as if they had destroyed so many white men. They said they were of a different opinion, and in a few minutes went out. In the meantime two sons of Mr. Barber's, about ten or twelve years old, went out to look at the strangers' horses, which were hitched at a little distance from the house.

"After the men went, the boys came in, and said that they had tomahawks tied in 'heir saddles, which were all bloody, and that they had Christy's gun. Christy was a little Indian boy about their own age. man's tongue to-day as it was a hundred Tney were much attached to him, as he years ago; and the threat is more portentwas their playmate and made bows and arrows for them." While the family were talking over this,

and wondering what it could mean, a messenger came running breathless to inform them of what had happened. Mr. Barber went at once to the spot, and there he found the murdered Indians lying in the smouldering ruins of their homes, "like much partiality? In a word, we find the half consumed logs." He "with some Christians much more depraved in their trouble, procured their bodies, to administer to them the rights of sepulcher." "It was said that at the beginning of the slaughter an Indian mother placed her lit-

tle child under a barrel, charging it to make no noise; and that a shot was fired Swede's hands; but if the words even ap- through the barrel, which broke the child's The magistrates of Lancaster, shocked

tatives of the Five Nations, "the Indians of Conestoga and their friends." He was jail, which was the strongest building in He invited them to visit him in every effort to apprehend the authors and ed it to the Indian, in these words: "That caster, dismounted, broke open the doors our children when we are dead may not of the jail and killed every Indian there.

"When the poor wretches saw they had

lies, the children clinging to their parents. They fell on their faces, protested their innocence, declared their love to the English, and that in their whole lives they had never done them injury. And in this posture they all received the hatchet. Men, women and children were every one inhumanly murdered in cold blood. * * * "The barbarous men who committed the atrocious act, in defiance of government, of all laws, human and Divine, and to the eternal disgrace of their country and color, then mounted their horses, huzzaed in triumph, as if they had gained a victory, and rode off unmolested. * * * "The bodies of the murdered were then brought out and exposed in the street, till a hole could be made in the earth to receive and cover them. But the wickedness cannot be covered, and the guilt will lie on the

murderers. The blood of the innocent will cry to heaven for vengeance." These last extracts are from a pamphlet published in Philadelphia at the time of the massacre; published anony-mously, because "so much had fear seized the minds of the people" that neither the writer nor the printer dared to give "name

or place of abode."

whole land until justice is done on the

There are also two private letters still preserved which give accounts of the affair. A part of one from William Henry, of Lancaster, to a friend in Philadelphia, is given in "Rupp's History of Lancaster County." He says: "A regiment of Highlanders were at that time quartered at the barracks in the town; and yet these murderers were permitted to break open the doors of the city jail and commit the horrid deed. The first notice had of the affair was that, while at my father's store near the court house, saw a number of people running down ed on horses, and with rifles, tomahawks. Only a little more than a hundred and and scalping knives, equipped for murder. I ran into the prison yard, and there oh and friendly conduct. His name was Will Soe. Around him and his squaw lay two children, about the age of three years, whose heads were split with the tomahawk and their scalps taken off. Toward the middle of the jail yard, along the west side of the wall, lay a stout Indian, whom I particularly noticed to have been shot in the breast. His legs were chopped with the tomahawk, his hands cut off, and finally a rifle ball discharged in his mouth, so that his head was blown to atoms, and the brains we splashed against and yet hanging to the wall for three or four feet around. This man's hands and feet had been chopped off with a tomahawk. In this manner lay the whole of them-men, women and children-spread about the prison yard, shot, scalped, hacked and cut

After this the governor of Pennsylvania issued a second proclamation, still more stringent than the first, and offering a re- SHOP ON PLUM STREET ward of \$600 for the apprehension of any

three of the ringleaders. But the "Paxton Boys" were now like wild beasts that had tasted blood. They threatened to attack the Quakers and all persons who sympathized with or protected Indians. They openly mocked and derided the governor and his proclamations, and set off at once for Philadelphia, announcing their intention of killing all the Moravian Indians who had been placed under the protection of the military there. Their march through the country was

like that of a band of maniacs. In a private letter written by David Rittenhouse at this time, he says: "About fifty of these scoundrels marched by my workshop. I have seen hundreds of Indians traveling the country, and can with truth affirm that the behavior of these fellows was ten times more savage and brutal than theirs. Frightening women by running the muzzles of guns through windows, "Shebaes was a very old man, having assisted at the second treaty held with Mr. hallooing and swearing; attacking men without the least provocation, dragging Penn, in 1701, and ever since continued a them by the hair to the ground and pre-faithful friend to the English. He is said tending to scalp them; shooting dogs to have been an exceeding good man, con- and fowls-these are some of their expioits."

It is almost past belief that at this time many people justified these acts. An Episcopalian clergyman in Lancaster wrote vindicating them, "bringing scripture to prove that it was right to destroy the heathen:" and the "Presbyterians think they have a better justification— DECORATED WARE nothing less than the Word of God," says one of the writers on the massacre. "With the scriptures in their hands and

mouths, they can set at naught that express command 'Thou shalt do no murder,' and justify their wickedness by the command given to Joshua to destroy the heathen. Horrid perversion of scripture and religion, to father the worst of crimes on the God of Love and Peace!" It is a trite saying that history repeats itself; but it is impossible to read now these accounts of the massacres of defenseless and peaceable Indians in the middle of the 18th century without the reflections that we ourselves are leaving the record of the 19th blackened by the same stains. What Pennsylvania pioneers did in 1763 to helpless and peaceable Indians of Conestoga, Colorado pioneers did in 1864 to helpless and peaceable Cheyennes at Sand creek, and are apparently ready to do again to helpless and peaceable Utes in 1880. The word "extermination" is as ready on the frontiersman's tongue to-day as it was a hundred ous now, seeing that we are, a by whole century of prosperity, stronger and more numerous, and the Indians are, by a whole century of suffering and oppression, fewer and weaker. But our crime is baser and

Do not hit a man when he is down. That is right, but if he went down hard a bottle of Dr. Thomas' Electric Oil will put the gentleman under obligations to you for a life time. Beats everything for bruises. For sale by H. B. Cochran, druggist, 137 and 139 North Queen street, Lancaster, Pa. 19

Orpha M. Hodge, of Battle Creek, Mich., writes May 16, 1878: "I upset a teakettle of boiling hot water on my hand, inflicting a very severe scald. I applied Dr. Thomas Electric Oil, and take great-pleasure in announcing to you that the effect was to allay pain and prevent blistering. I was cured in three days. We prize it very highly as a family medicine." Por sale by H. B. Cochran, druggist, 137 and 139 North Queen street, Lancaster, Pa. 20

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